THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5925 Saturday, January 28, 1956 Price Threepence

ON THE BRINK

THE shock caused by the opinion ascribed to Mr. Dulles, the American Secretary of State, that the art of diplomacy consists of getting near to the brink of war without getting into war itself, is surely a sign of some double-thinking.

This kind of thinking may be illustrated by a report in the *Manchester Guardian* of a visit by the English Professor of Economics at Hong Kong University (and therefore likely to be able to appraise certain Chinese matters) to China.

The Chinese government wanted to show him that they desired peace.

Adults grasp his hands in both their own and hold them for three minutes murmuring "Peace". One doesn't quite know what to do in reply. The characteristic British response, "Oh rather. How right you are", seems only weakly to meet the situation.

The Professor of Economics, Mr. Kirby, saw more soldiers in China than he had seen elsewhere.

Everyone, everywhere, is crying "Peace" whilst the preparations for war continue. And it is hardly necessary to doubt that the heads of states and the diplomatists desire peace, whilst for one reason or another they have to prepare for war's contingency.

Mr. Dulles may have been obtuse or clumsy in the opinion ascribed to him; he may have shown some complacency or vanity in allowing it to be attached to him, and in that way has very rightly caused shock. But shock on any other grounds has the pathos and the helplessness of the Chinese adults who held Mr. Kirby's hand.

The Conference Tables

Any realistic understanding of world diplomacy during the past ten years would show that the ascribed opinion had a real background of fact; and that it would be a surer way to peace to face that fact than run away from it. Mr. Molotov has been able to speak and act in the manner he has done during the past ten years because of the Russian forces behind him; and the representatives of the Western powers have spoken or acted in their manner because of the forces they have been able or not able to command.

The terrible fact has to be accepted that whatever else has been spoken across the conference tables of the great powers, the nuclear weapons and the millions of armed men have spoken too. What is the use of crying "Peace" to cover this? The cry only obscures the situation, and allows the preparations for war to continue. Perhaps the real shock in Mr. Dulles' supposed opinion is—if it is true—that he accepts without question the position that half-a-dozen men can sit down at a table, or apparently meet at dinners, and wield such an awful responsibility. This "art of diplomacy" is one of the fossilized remainders from the past that confounds much that is called "Peace". It is an "art," if that is the word implicit in the grim conflict of the conference tables, that belonged to the Middle Ages, in almost the exact form in which it exists to-day. Only, in the Middle Ages it was exercised virtually by the heads of tribes, with a few thousand knights and bowmen behind them; to-day the American Secretary of State and the diplomatists and the heads of states of all the great powers have the possibility of destruction behind them that causes despair to any imaginative mind. That the use or non-use of these powers rests upon the "art of diplomacy" is a fact that had better be stated, no matter how clumsily.

Real Peace

But, after all, the ordinary man ought not to load his responsibility on to the shoulders of the diplomats. On the whole the latter act in the conditions in which they find themselves; the diplomatists have their responsibility, but so has the ordinary man. He, too, should accept the responsibility for creating real peace. He ought not to escape by bleating the word, and doing little or nothing about its intention.

And the conditions of peace go deep. People frequently want the securities of the spirit without the need or the courage to go down into the depths for them. They frequently prefer the narcotics—or, as one correspondent last week appeared to desire to father a word on to us—the opiates, of muddled ideals rather than spiritual challenge. The ordinary man to-day gets by very well in his religious motives by such captions as the Soviet Man, the American Man, or the European or Asiatic Man. Many people in England get by, thank you! by some kind of second-class worship of the monarchy. (As pointed out by the Church of England Newspaper recently.) The televised and screened pictures of the Coronation are still the high point in many people's religious experience. The Soviet Man, and the American Man, and all the gentle solemnities of the Coronation are deemed to be higher than patriotism. How peaceful the world would be if only everyone were a Soviet—American—or British Commonwealth Man, according to where the particular Man is living! How naturally wicked are those who hold up this consummation. The diplomatists of this age have more than enough on

which to practise their art. Behind the frightful armed power which they wield, are the muddled ideals, often inchoate, frequently second-hand, of the millions they represent.

Universal Man

Salvation? There is always some time, at least there has been for religion. The great religious leaders did not cease to be what they were, or cease their teaching because the world was "very evil". And the great religions in their essence broke through the particular Man, the Man-This or the Man-That, to the universal Man. Can the great religions do that to-day? That is the issue of this age. It simply is not possible to change the religions into badges of respectability or regional ideals. Somehow or other they have to bite home and bite home hard at universal truths. Are they doing that? Man does not live by bread alone: emphatically true; but what does he want in addition to bread? That is the question of the time. The real men of faith of this generation believe that it is being asked. But is it being asked as fervently as it ought to be in the quarters where it should matter most?

GEORGE FOX: A MAN WITHOUT FEAR

By Margaret Newby

"I PASSED on to another town, where there was another great meeting, and there came professors of several sorts to it, purposely to dispute. I sate on a haystack and spake nothing for some hours: for I was to famish them from words."

George Fox, founder of the Society of Friends, was that rare phenomenon, a man who could afford to be silent because he was not afraid of his own thoughts. The professors in the yard below might whisper and fidget as they pleased; that still figure in the tall, wide-brimmed hat, one hand across his breast, his feet planted on the top rung of a ladder, would speak when the spirit moved him and not a moment sooner. The year was 1651, and Fox, a young man of twenty-seven, was carrying out what he believed to be his divinely appointed mission to restore the Christian faith to its original simplicity, in the certainty that God was ever at hand to counsel him. He arrived at this certainty, however, after as severe a trial as any saint has experienced.

Born into a puritanical family (his father, a Leicestershire weaver, was known as Righteous Christer) the child George was serious beyond his years. Nowadays we are not impressed by piety in children. A boy who sees grown men laughing and joking and thinks, "If ever I come to be a man, surely I shall not do so, nor be so wanton", is by twentieth-century standards in need of help. We are alarmed, even revolted, by the "pureness and righteousness" of an eleven-year-old who spends his leisure hours browsing over religious works, scorning the play of normal children. But Fox's mother was pleased at his piety and hoped he would take holy orders. Other relatives had their way, however, and after acquiring the rudiments of reading and writing (all the formal education he ever received) the boy was apprenticed to a shoemaker. With that touch of megalomania which was characteristic of him to the end, he wrote of his master, "While I was with him he was blessed, but after I left him he broke, and came to nothing".

No child can be as pious and moral as George Fox, or so lacking in a sense of fun, without stunting the growth of his personality. A young man who shuns the society of young people for fear of moral contamination, who lies awake brooding over the decadence of the human race, is fighting a losing battle against his secret longing to taste the sweets of life without becoming over-burdened by a sense of guilt. In common with high-minded youths of every generation, Fox attempted to bring his "earthy nature" into subjection while those powerful instinctual and emotional urges which distinguish a man from a boy were still immature, with the result that the conflict between the pure and righteous person he believed himself to be and the ordinary man which every boy, however high-minded, wishes to become, was severe enough to throw almost anyone else off his mental balance.

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George Fox, however, was a man of indomitable will. A neurotic is one who fails to adapt to his environment, the failure consisting in an admission of defeat before the fight has fairly begun. Fox never admitted defeat; if he had not won all his battles, spiritual and political, he would have died fighting. Believing, with St. Paul, that "all things work together for good to them that love God, to them who are called according to his purpose", he succeeded, as few aspirants to the spiritual life have succeeded, in crashing through his inhibitions, as it were, to his heart's desire. Above all earthly satisfactions, George Fox desired a personal, intimate relationship with his Creator.

Many a devout Christian wallows in defeatism, feeling that in whatever he does he falls short of his own standards. Fox regarded depression itself as sinful. For years he fought "the temptation to despair". At the age of twenty, in great mental distress and at the prompting of that inner voice which he never doubted to be God's personal direction, he left his parents' home at Fenny Drayton and took lodgings in London. There he lived in misery, with difficulty resisting the impulse to commit the sins he condemned in others, seeking help from one priest after another in the hope of finding one who could release him from his condition of temptation and despair. His parents urged him to come home; in bringing him up in the fear of the Lord they had not reckoned upon having a son obsessed by religion. They wanted him to marry, but Fox put them off with the excuse that he must first gain wisdom.

Leaving London, Fox wandered from one town to another, never remaining more than a few weeks in one place for fear of becoming embroiled in frivolous talk with wanton men or futile discussion with learned ones. He kept himself to himself, fasting and praying, walking in lonely places for hours at a stretch, or sitting in the hollows of trees poring over his Bible. At night he strolled mournfully about the countryside, praying aloud. In short, he showed every symptom of religious melancholia—every symptom, that is, except one. Fox's saving grace was that, however profound his melancholy, he sensed a purpose behind his sufferings. "All these troubles were good for me and temptations for the trial of my faith".

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After three years light began to dawn. One day he heard a voice: "There is one, even Christ Jesus, that can speak to thy condition". In a flash of insight he realized that knowledge of God comes not with the help of man or from books but from "the Teacher within". George Fox became the man who knew. So completely did he reject the wisdom of men that he seems never again to have sought the advice of friends, even on mundane matters. With God as personal guide he had no need of prompting. In the realization that through Christ he had found peace, his sorrows fell away and he wept tears of thankfulness; he felt as though his body had been "new moulded or changed".

And yet, at the moment when he saw "the great love of God, and was filled with admiration at the infiniteness of it" there came upon him the experience known either as religious melancholy or the dark night of the soul—according to whether the sufferer believes that mental or spiritual conflict is evil and an end in itself, or whether, like George Fox, he clings to the belief that all suffering can be made a means to a yet undiscovered end. Again he was tempted to despair, this time in the fear that he had sinned against the Holy Ghost,

though he could not tell in what. After some days the condition passed, only to seize him a second time. Seeking a ready antidote to despair, he comforted himself with the thought that even St. Paul, after an experience of the "seventh heaven", was buffetted by Satan.

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Had Fox not been blessed with that determination to reap good from evil which distinguishes the saint from the neurotic, he might at this point have lost his reason. The sin against the Holy Ghost varies with the individual who is under the delusion of having committed it, and is therefore not easily defined. In all cases, however, the victim is damning up a thought which, if it were acknowledged, would revolutionize his outlook upon life. And since, until he does acknowledge it, he is at a standstill, his fear of having sinned unpardonably is not altogether a delusion. A third attack of depression revealed the exact nature of Fox's sin against the Holy Ghost.

He was meditating by the fire in a house in Nottinghamshire, when a black cloud of despair suddenly enveloped him. Many an attack of melancholia had made its onset in just this manner. The victim either pulls himself together, as Fox had done several times already, or he relapses into hopelessness. This time, however, Fox adopted a different technique. He sat very still, neither fighting his black mood nor abandoning himself to it; and as he sat in silence and stillness, his senses alert, a terrible thought entered his mind: "All things come by nature". It seemed to him, not that God had forsaken him, but that he had been deluded in believing that God exists. Here then was his sin against the Holy Ghost—the sin of doubting God's existence; for, to the mystic with his craving for union with a God of Love, the conviction that God is not must be the final calamity.

Still Fox did not move. Silent and alert he waited for whatever might come next, and because he dared to face the worst he was delivered. "And the elements and stars came over me, so that I was in a manner quite clouded by it. And as I sate still under it, and let it alone, a living hope arose in me, and a true voice, which said, "There is a living God who made all things. And immediately the cloud and temptation vanished away, and life rose over it all; my heart was glad and I praised the living God".

Never again was Fox tempted to despair or to imagine he had sinned against the Holy Ghost. During thirty years of itinerant preaching up and down these isles he suffered hardships such as only a man with an iron constitution and unshakeable faith could survive. In defence of Quaker principles he served long terms of imprisonment in filthy, overcrowded gaols. In towns and villages he was stoned, put in the stocks and even dragged through muddy streets by the heels. He was beaten until his body was "black, blue and yellow", with sticks and agricultural implements, with brooms and with Bibles. But whether neglected in prison or maltreated by angry mobs, Fox never doubted that all was according to the will of God, or that he had "a suffering to undergo".

William Penn has written of George Fox that he was "so busy-body, nor self-seeker, neither touchy nor critical. So meek, contented, modest, easy, steady, tender, it was a pleasure to be in his company". He was a merciful man, ready to forgive and slow to take offence. "The most excellent spirits loved him with an undesigned and unfeigning love". But Friends knew only the softer side of their founder's character. Fox made the stupendous claim that, being sanctified by Christ, he was "clear and pure without sin", a claim which had no connection, from his point of view, with his habit of rejoicing in the misfortunes of his enemies. But whatever his faults he was at heart a man of compassion; and his strength lay in the fact that he had, as a young man, faced what was for him the worst possibility that life could offer, and having faced it was able to wait in silence upon the Lord, often for hours at a time, unafraid of whatever thought might enter his mind.

COMMENT

Colonialism

ABOUT thirty years ago I used to subscribe to the American Unitarian journal, *The Christian Register*, but after a time I was troubled because of the intense delight (as the paper then was) it seemed to find in picking to pieces the British policy towards India, quite ignoring the very real fact that Britain had to go slow in the grant of independence. That slowness and some of the things to which the paper objected were surely justified by the indiscriminate slaughter of millions of human beings that ushered in the establishment of independent rule in both India and Pakistan. The attitude seemed one-sided, especially in view of the slowness of the United States to grant independence to the Philippine Islands. I was perfectly willing to admit mistakes and even injustice in some directions, but the matter hardly seemed one for wholesale condemnation.

I was reminded of this by an interesting article contributed to a recent number of *The Christian World* by an American Unitarian minister, Dr. Homer Jack, on his visit to the Bandung Conference and to many other places in South-East Asia. To-day, he tells us, "only tiny pockets of colonialism remain: West Irian, Malaya, Singapore, Goa. I wanted", he said, "to visit the brave young countries of Indonesia, Burma and India, and to explore those areas still under tyranny or turmoil: Singapore, Malaya, Thailand, Pakistan and Goa. One must be understanding of the permits in India, the endless forms in Burma, the inflexibility in Pakistan. Much is a heritage from colonialism".

How absurd to apply either "tyranny" or "turmoil" to Singapore and the rest, and not to apply it equally to Indonesia or Burma. It is equally absurd to speak of the "pocket of colonialism" in West Irian (Irian being presumably the name used in Indonesia for West Guinea, the usual Western name for the country being unsuitable for the pen of

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one who knew the country so thoroughly after a visit of a few weeks), for that is just what the Indonesians want to do with West New Guinea—to exploit it—in spite of the fact that the people are quite undeveloped and of an entirely different race.

To speak of "colonialism" in regard to Singapore and Malaya too is absurd to anyone who knows recent developments, and I think the writer was too much impressed by his reception in India to speak without prejudice on the subject of Goa. One likes to hear and read of the impressions made by visits to strange lands, but sometimes their heightened enthusiasms renders them less reliable in their judgments than those who have not stirred abroad.

The Nations of Asia

The Times this morning contained a letter from Lancelot Forster, a former professor at the University of Hongkong, containing a quotation from a speech delivered at the University of Hongkong in 1923 by the great Chinese reformer, Dr. Sun Yat-sen. "The question is: Where did I get my revolutionary and modern ideas from? The answer is: I got them in this very place, in the Colony of Hongkong. I compared Heung Shan, my native town, with Hongkong, and although they are only 50 miles apart the difference in government oppressed me very much. . . . We must learn by English examples. We must carry this English example of good government to every part of China". It was the experience of good government that India experienced for a century and more under the British raj that has enabled her to take an important place among the powers. Without the British unifying government, she could easily to-day have been a mass of warring principalities; and most intelligent Indians realize the great gift that came to India through the honest and uncorrupt judiciary and civil service that Britain gave them.

One can pardon the Indians, of course, if in their exultation at independence they forget these things. Their inability at present to look normally at their relations with foreign states is shown by the intense enthusiasm that greeted Russia's offer of credits for a million dollars, which reads very strangely when placed alongside the United States' bad standing with the Indians, in spite of the fact that during the last few years she has advanced India 500 million dollars, half of it as an outright gift. In time, no doubt, more sober outlooks will come. One expects, however, that Westerners should be able to take a more rational and less emotional attitude to the emergence of the nations of Asia as powers that count.

A Church Paper on Royalty

As one who can see the theoretical objections to hereditary monarchy, but is nevertheless persuaded that in the circumstances in which Britain finds herself no change towards an elective head would be an improvement, I have sometimes felt that the greatest enemy of royalty in this country is the irrational adulation indulged in by the unthinking and emotional among its supporters. When one sees our bookshop counters piled high with "biographies" of royalties who have just learned to read, expensive books, and sold by the tens of thousands, one has fears at times that the contempt that one has for the intellectual level of such readers might infect the feeling which the more intelligent part of the community has towards the monarchy.

Evidently there is very wide misgiving on the subject in a quarter which one suspects of having contributed very greatly to the position to which I have objected—the Church of England itself. The *Church of England Newspaper* in a recent issue says: "The lesson of the Coronation, a lesson that was badly misunderstood in Church circles, is that monarchy has become a kind of substitute religion. Unfortunately, it is a religion that has in it a strong element of superstition. That is why there has been so little serious discussion of the monarchy. It is surrounded with a thick hedge of taboos that deter inquiry. Nobody has presumed to ask whether the uncritical worship bestowed upon the Royal Family does not do grievous injury to the persons principally concerned, or whether the nation is not laying up for itself a future danger. Amid the adulation poured out during the past few years, the only discordant voices have been those protesting against the Sunday relaxations of the Duke of Edinburgh. As to what the ultimate significance of it all might be, hardly anybody has asked. Yet we have now had two warnings: that of the Abdication and that of the Princess Margaret affair. . . . It is utterly unreasonable to expect that every member of a family, generation after generation, forced into a symbolic, semi-religious position by the accident of birth and without any choice in the matter, will be able to live in the manner required of a symbol. Why should they anyway?"

Then the paper goes on to suggest that members of the British Royal Family, like that of Scandinavian countries, should be able to slip easily and without fuss into private life, abandoning the right to the succession. "Too much responsibility rests upon persons who have not chosen it, and may not be capable of bearing it but nevertheless have it thrust upon them. It is not only foolish but becomes wrong when one family is so separated from the people that no member of it can behave as other decent people would without shaking the nation to the depths". *Commentator.*

Bolton: Unity Church: The Annual New Year's Bazaar was this year spread over two days, Saturday, December 31, and Monday, January 2. On Saturday it was opened by Boy Scouts of the 10th Bolton (Unity) Troop, with the Scoutmaster, Mr. John Garthside, in the Chair. On Monday, the opener was Mrs. I. Bromley, of Southampton, and the chairman was her sister-in-law, Mrs. A. Parkinson, of Clevedon. Both Mrs. Bromley and Mrs. Parkinson are old members of the Church with strong family connections there, and their presence provided a most appropriate touch to an annual function which has always been an occasion for the renewal of old friendships, and which this year, was most fittingly named a "Welcome" Bazaar.

For present members, the Bazaar is always the culmination of a year of strenuous activity, and the Welcome Bazaar was no exception. It is confidently expected that the final proceeds will exceed last year's total of £490.

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THE INQUIRER YOUTH SUPPLEMENT: A SPECIAL ISSUE

THE 1955 YOUTH LEADERSHIP COURSES

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE AND G.A. RELIGIOUS EDUCATION AND YOUTH DEPARTMENT

EDINBURGH, SEPTEMBER 30—OCTOBER 2 1955
GREAT HUCKLOW, DERBYSHIRE, OCTOBER 21-23 1955

LEADERS IN THE MAKING

"... YOUNG people stirred with enthusiasm.... A most enjoyable and educational week-end.... Long to be remembered...." These comments describe the affects of the 1955 Youth Leadership Courses on some of those who attended. What greater reward could there be for those who planned and executed the Courses than to hear such words; and who among us will not rejoice at the reading of them?

The Courses you are to read about mean that during this last year a certain number of our young people came together in congenial surroundings for fellowship, instruction, guidance and discussion. Each Course was planned, as in former years, so as to impart information, give help, and stimulate the students taking part to think and express themselves. What will be the result of these Courses and of the others held previously? The result will be—indeed, it is already—an ever growing body of young Unitarians who are awakening to themselves, to their place in society and in our household of faith. A fine achievement for the Religious Education and Youth Department, and great news for Unitarians everywhere.

The Youth Leadership Courses are now an established part of our movement's annual activities. No doubt plans are already afoot for this year's sessions. As you read these pages and see what can and is being done, perhaps you should be thinking of the young people in your church. Are there any whose names you could submit for the 1956 Courses? It is well worth your while to be looking around.

THE COURSES

EDINBURGH

by Irene Grimston
(Course Secretary)

EDINBURGH, Friday, September 30, 1955, was not the date of a battle or treaty but one of historical importance to young Scottish Unitarians. It was the opening date of the first Scottish Youth Leadership Course. Boys and girls travelled from Aberdeen, Dundee and Glasgow to Edinburgh, joining other delegates there to make a party twenty-one strong. With the exception of one English member of the staff, whose car decided to break down on a steep incline within a few yards of the castle esplanade, everyone arrived without mishap. As the conference centre had to be changed at the last moment from Wiston Lodge to St. Mark's Church the necessary programme alterations were dealt with on the Friday evening.

At a short "get-together" on the Saturday morning everyone became acquainted and the Rev. Dudley Richards soon created the atmosphere of a Youth Leadership Course. Before lunch the group saw something of Edinburgh, but the interests of the old city found strong competition in the search for "Scotch" shortbread. After lunch twenty-one attentive delegates listened to the Rev. E. B. Short explain the "Purpose of our Meeting". Following that the Rev. W. B. Tavener gave an enlightening talk on "Our Free Faith". Both talks provided interesting material for group discussions. After tea the delegates assembled with pen and paper ready to note for future guidance the helpful advice given by Mr. Richards in his talk on "Practical Matters". The silence of the afternoon was in direct contrast to the active enjoyment of a rousing social in the evening—the highlight of which occurred when a kilted figure displayed to our Sassenach visitors the intricacies of the Eightsome Reel.

On the Sunday morning young worshippers joined with the members of the Edinburgh congregation in a service conducted by the Rev. E. B. Short. After a hasty lunch everyone returned to the church hall eager to hear Shirley Roberts and Geoffrey Waywell expound the activities, story and ideals of

St. Marks Unitarian Church, Edinburgh

the Unitarian Young People's League. From the following talk by Mr. Richards on "Your Faith and Your Personality", we realized how large a part these factors played in the make-up of a member or leader of a successful youth group.

The evaluation of the Course, held after tea on the Sunday, cast out any doubts in the minds of our English friends—if indeed there had been any—as to the success of a Course held in Scotland. Young people stirred with enthusiasm could hardly wait to put into practice in their own churches the suggestions given to them at the Course. In the short time before trains departed remarks such as "We must meet again soon", were heard.

No longer do we young Scottish Unitarians feel isolated, for we are now bound together with a common interest. At the conferences our shyness was overcome and scope was given to our resourcefulness in combining business with pleasure. We have to thank the staff, especially the Rev. Dudley Richards, the initiator of such a Scottish Course, for giving us the opportunity of coming together in the spirit of fellowship. May we hope that this was the first of many Scottish Youth Leadership Courses?

GREAT HUCKLOW

by Alice Crumble

(Course Secretary)

THERE were several late-comers for the early evening train from Manchester Central to Miller's Dale but eventually all those who should have been present were safely on board. Our journey was enlivened by a discussion as to where the signing of the Magna Carta took place—a good start to the week-end, I felt. The main party arrived on a later train, enabling us to settle in and enjoy our delayed evening meal. It has become customary for anyone late at meals to deposit 1d. in the Nightingale donation box, and needless to say clinks were heard from Saturday breakfast onwards. One member of the staff very sensibly paid up 6d. at the start!

Staff and students on the terrace during the Great Hucklow Course

So the opening session, which was limited to welcomes and getting to know each other. Altogether thirty students attended, representing fifteen churches. The talks were as varied as they were interesting. On Saturday we began with "The Purpose of Our Meeting", by the Rev. E. Phillips. This was followed by "Our Free Faith", by the Rev. I. L. Pritchard. After dinner we continued with "Some Practical Matters", by the Rev. Dudley Richards, adjourning then for a short hike. The remaining sessions of the day were on "The Ideals, Story and Organization of the Young People's League", by Miss S. Roberts and Mr. G. Waywell. Our day ended with a gay social and the now traditional Epilogue. On Sunday we had "More Practical Matters", and then a service of great sincerity with an address by Mr. Pritchard, in which he reminded us that it was United Nations Sunday. The final talk was given by Mr. Richards and covered "Your Faith and Your Personality". Course evaluation followed, concluded once more by the Epilogue.

Being Course Secretary I was unable to attend all sessions and so I can only give my impressions as an onlooker. It was evident that everyone was enjoying meeting in such a friendly atmosphere and that they derived much benefit from being able to discuss serious subjects with one another. Perhaps one of the most valuable things about these Courses is the way in which young people of such varied interests and occupations mix freely and so well. There have been doubts expressed as to whether the Courses are of real and lasting value. This was discussed by the staff. With one exception, we had all been to previous Courses and we felt that they have a tremendous value. To take part in them was a great experience. We are proud that in our churches there are young folk, willing and eager to put in such week-ends of intensive study and discussion. We are convinced that a fair proportion will feel a lasting influence although, naturally, some may not. But that the Courses are very worth while and a great spiritual uplift, is beyond doubt.

One member of the staff, attending for the first time, had this to say: "I am amazed at the way these young people can carry on without a break—I need a rest!"

THE LECTURES

'Your Faith and Your Personality'

by Dudley Richards

(Secretary: Religious Education and Youth Department)

THIS is a time of opportunity. It is a dangerous but also an exciting time. For one thing, it is a time of endless riches of every kind. By comparison with us, all previous generations were poverty-stricken. Look at our homes with their comforts, our schools, our hospitals. Look at our libraries: through your local library you may borrow books from all over the country. Look at the facilities for pursuing every branch of study and learning every kind of craft. The people of the past toiled and struggled, and we are the heirs, enjoying and improving the inheritance. A rich time, but also dangerous. For while we are rich, others are still poor: and many of the conflicts of the past have left problems which are not yet solved. Moreover, some of the discoveries of our time can bring us blessing, but they may equally prove a curse to us. It is a time of opportunity, and also a time of choice. Which way shall we choose to go?

To make the right choice, the choice that will help to give our world a sure future of advancing goodness and greatness you must be a full personality. That is, you must develop all the best powers of mind and body to the fullest possible degree. You can let those powers languish: you can let the muscles of your mind and spirit grow slack through lack of exercise. You can read the trashiest kind of newspaper or book, you can pursue only the poorest sort of pleasures. You can close your mind and eye to the beauty and wonder, yes, and the need, about you, and be a victim of every debased kind of propaganda, political, commercial or whatever it may be. All this means that your personality is stunted. The full and developed personality is that of the open mind and eye. It is yourself grown to the full stature of your mind and body. You are then no man's slave, and the purveyors of poor literature and trashy entertainment do not grow rich at your expense. You are capable of choosing a good part to play, and the world will be enriched by your thoughts, words and deeds.

But what you do depends to some extent on what you believe. What do you believe about the world in which you are? Do you think that it is all the result of an accident, that it has no purpose, and that it matters little in the end what we do with our lives? Or do you think that there is

design and plan in the universe, and that we human beings are born for great and noble purposes? Your belief will help to determine the choice that you make: it will help to decide the kind of person that you are going to be. It may drag you down: it can lift you up.

And just as faith affects your personality, so personality can affect the quality of your faith. When you are developing all the powers of your mind and heart, you think more clearly, feel more deeply; you are more sure of the meaning, the mind and the presence behind all things.

These courses are meant to serve our churches. But churches are people; it is people, not buildings, that we want to help. You come here as representatives not of buildings but of groups of human beings. We are interested first in you and in the kind of persons you are; we want to encourage you to enlarge your experience, to deepen your faith. You do your best for your church when you bring to its service all the capacities for good within you.

'The League and its Organization'

by Geoffrey Waywell

(National Secretary)

THE League has 60 Branches with a total membership of 1,200 in England, Scotland Wales. So that that the young people can come together from time to time the country is divided into Regions, of which there are nine. Having this number of Branches and Regions there must be some central organization. This is called the National Committee, a body which meets at intervals during the year, usually in the Unitarian College, Manchester.

The League is affiliated to, and sends representatives to, the General Assembly Council; the Religious Education and Youth Department; the Northern Sunday School Federation; the G.A. Social Service Department and the Hucklow Homes Committee. It also co-operates with the second of these bodies in the running of Workshop Projects, Youth Leadership Courses, and indeed in any other way that is possible.

During the year the League organizes three main meetings. The first is in March when the Drama Festival is held. The second in May when members gather at Great Hucklow for the Annual General Meeting; and the third in September when young people again meet at Hucklow for a social weekend. For those members of the League and others who enjoy the open air, there is a Camp Site at Kinver in lovely Worcestershire. It is situated in the most beautiful countryside the county can offer and provides opportunity for a reasonably cheap open-air holiday.

In the international field League members can find much scope for activity, since the League is affiliated to the International Religious Fellowship, which body provides conferences for all young people professing a free religious faith. Last year's I.R.F. Conference was held in England, at Barnston, in Cheshire: this year it will probably be in Germany.

The official magazine of the League is *The Young Unitarian* which gives news, articles on interesting topics and viewpoints. Its function is to keep the members of the League informed as to what is going on in the world around them. The monthly *Inquirer Youth Supplement* is also prepared by members of the League, though in this case it is addressed to adult Unitarians and aims to give them an insight into the thoughts and activities of the young people of our churches.

'The League and its Ideals'

by Shirley Roberts

(International Secretary)

OUR League was founded in 1934. To-day, twenty-one years later, it is a flourishing part of the Unitarian communion. It is a League of young people who have a wonderful tradition of hard work and achievement behind them. It is our job to carry on that tradition, and to do this we must know what we are aiming at and striving to attain. Do we know the five objects of our League? Have we explored their significance? Do we know anything of our faith?

Let us take the last question first. Our faith has no creed; every person is free to think and believe, accept or reject, as his own reason and conscience advises him. But there are certain ideals—Unity, Liberty, Charity—which we can all strive towards, and certain things which we can accept, as in this verse from one of our hymns:

> "'Tis faith in God, 'tis faith in Man,
> 'Tis faith in Truth and Beauty;
> In Freedom's might and Reason's right,
> And all controlling Duty."

All these ideals can be found in the objects of the Young People's League.

The League was formed to unite the young people of our churches, and this is our first object. Our strength lies in our unity, as the saying goes: "united we stand, divided we fall". We must strive for unity both spiritually and materially within our churches and within our own groups. Liberty and freedom have been familiar cries of Unitarians down the ages. We broke away from the orthodox church because we could not accept the creed set down for us by others. We wanted to use our reason in the search for Truth. To fulfil our last two objects of advancing our religion and exploiting its spiritual resources, we must all use our reason and find out what we believe for ourselves.

Let us meet this challenge and not be satisfied with accepting some one else's point of view, but be eager to think for ourselves and get a clear idea of our beliefs, so that we can really live our faith. By seeking to fulfil our objects, by striving towards our ideals, so shall we be worthy of our name: The Unitarian Young People's League.

THE OPINIONS

EDINBURGH

by Robert Taylor

(Member of Aberdeen Unitarian Church)

IT was with mixed feelings that I heard I had been chosen one of the representatives of the Aberdeen Unitarian Church to attend the Youth Leadership Course at Edinburgh in October last. But long before the time came for leaving I was very glad indeed that I had been chosen.

From the time we arrived in Edinburgh at 11.30 p.m. on the Friday night until we left at 7.30 p.m. on the following Sunday night every minute of the Course was both enjoyable and enlightening. It had originally been planned to hold the Course in Wiston Lodge, near Edinburgh, but it was decided finally to hold it in St. Mark's Unitarian Church in Edinburgh itself, and we visitors were most warmly received in the homes of members of the Edinburgh congregation.

On the Saturday morning we were taken on a tour of the main places of interest in the city, conducted by the Rev. W. B. Tavener, the Minister of St. Mark's. Surely there can be no city in Britain (London excluded) which is so full of historical detail as Edinburgh. In the afternoon we had the first three of our talks and lectures in which the Rev. W. B. Tavener enlightened us on many aspects of "Our Free Faith", and the Rev. Dudley Richards gave us many helpful hints on how we should run our League branches and conduct its meetings. After each of these lectures we broke up into smaller groups, dispersing to different points in the building to discuss more fully what had been said. After each discussion a "scribe" was appointed for each group who had to give a report on the findings of his or her group. In this way more was learnt because the quieter people who did not like speak-

ing in front of all the assembly, spoke more freely in groups of five or six.

Saturday evening found us the guests of the Edinburgh youth group at one of its fortnightly socials. Everybody enjoyed themselves thoroughly, even to the extent of the Sassenachs, Messrs. Richards, Short and Waywell, who discarded their jackets and waistcoats and indulged in a little Scottish dancing.

The next day, Sunday, after an inspiring service conducted by the Rev. E. B. Short, we attended a lecture in which we were told all about the Unitarian Young People's League, its origin, objects and aims. We were all fired with enthusiasm and felt that we were a select body of people who had been instructed so that we might go away and spread our newly gained knowledge among our friends at home.

When the Course came to a close we were reluctant to leave, and as we travelled home we were silent, our minds full of pleasant memories of a most enjoyable and educational week-end, which, I am sure, will be long remembered by those who took part in it.

The Rev. Dudley Richards (right) and I. L. Pritchard pose outside Nightingale House, Great Hucklow

GREAT HUCKLOW

by Raymond Jones

(Member of Ullet Road Church, Liverpool)

WHAT is your faith? This was the question put to the students at the Youth Leadership Course at Great Hucklow last October. The question was asked after an inspiring talk on "Our Free Faith" by the Rev. Islwyn Pritchard of Chorley, during which he said that every person must decide for himself what he believed. The challenge was accepted and the students produced their answers to the question, each giving his or her own ideas. Mr. Pritchard was most helpful, explaining in what sense we were free. He said that we belonged to a family faith where there was no external authority, and that we must help others by bringing them into the friendship of our family so that they might share in our freedom.

The Course not only encouraged the students to help others but it made them realize that they, as individuals, were far from perfect. The Rev. Dudley Richards emphasized this, and in two talks entitled "Some Practical Matters" he advised us how we could help ourselves. Speaking, writing and reading were not the strong points of the modern youth, he said, and we must improve ourselves in these ways if we were going to help others in our churches and elsewhere.

Youth had its own say during the weekend. This came in the form of two talks by senior members of the Young People's League, who told us something about the origin, aims and organization of the League. To those who were already familiar with these things, the talks served as a reminder, but to others who were not so informed, the talks were of great value and interest.

Although the week-end was of a serious nature, the organizers of the Course, being well conversant with the requirements of youth, made arrangements for a social on the Saturday evening. How inspiring it was to see people, who twenty-four hours previous had been unknown to each other, dancing and competing against each other like old established friends. Other memories of the Course are still prominent in my mind. The Sunday morning service in the Old Chapel at Hucklow, which was conducted by two of our fellow students on the Course; the walks over the beautiful Derbyshire countryside; the pleasant surroundings of the Florence Nightingale Home—all these contributed to the success of the week-end. But all good things must come to an end and it was with much regret that we parted from Hucklow and from friends with whom we had worked.

Now that we are back in our usual surroundings and trying to assist our churches and youth groups, we can only copy the enthusiasm of the Course staff to whom the success of the Course must be attributed.

(End of Supplement.)

Knutsford: The Rev. Stanley Mossop preached farewell sermons to crowded congregations on January 8 and thus brought to a close a powerful, sincere and fruitful ministry of the Knutsford and Allostock Chapels, extending over a period of nine years. The morning service was attended by the Chairman, Councillors and Clerk of the Urban District, and the President and fellow members of the Rotary Branch. Presentations have been made by the members of the Y.P.L. to the Rev. Stanley and Mrs. Mossop. Those from the congregations will be made later. Mr. and Mrs. Mossop are continuing to live in Knutsford.

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B.I.

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QUEER VAN BUTCHELL

By "Tusk"

THIS is an odd tale about an odd man, Martin van Butchell. He was born in the thirties of the eighteenth century and lived long enough to see the dawn of the nineteenth and to get himself much talked about. He was not "big enough" to give people reason to say much about him nowadays, but if you go to the library you will find a little about him in the Dictionary of National Biography and any man whose name can be found in that dictionary must have had something about him that most people have not, something to mark him out from the crowd.

Martin van Butchell was a dentist, but whether he contributed anything new to the preservation or extraction of teeth I do not know. People in London got the idea that if you needed something to be done about your teeth Butchell was the man to see. They believed that although they knew that he was a queer fellow—somehow they found out that though he seemed "not quite right in the head" when they saw him in Hyde Park, he was a very sensible and capable man when he stepped into his surgery.

It was the pony that got Butchell the reputation of an odd fellow. It was purple-spotted—because Butchell paid an artist a guinea a spot to paint them on the creature. To its head was fitted a roller-blind which Butchell let down if he saw anything likely to frighten his pony as he rode through the Park. He would not have the pony frightened by anything that might happen in a blacksmith's shop—so the dentist made himself good enough at shoeing a pony to make a visit there unnecessary.

An old print shows Butchell, a little man, bearded, bespectacled, in riding garb, astride his purple-spotted pony. He was certainly a figure for comment as he took his daily ride through Hyde Park: the sight of him would put a grin upon many a face. This queer little man was "the talk of the town", but when people had had a little fun out of his purple-spotted pony with its roller-blind to shut out frightening sights, they had something else to say: they would tell of the many people who went to the surgery in Mount Street because a better dentist than Butchell could not be found.

The Dictionary of National Biography tells us that Butchell "advertised largely"—a bit of information which may cast some light upon the purple spots and the roller-blind! Advertising specialists have queer ways of arousing the interest of the people in services or goods which they have for sale. Martin van Butchell made a fortune by looking after people's teeth. Perhaps the purple-spotted pony had advertisement value; as Butchell rode through Hyde Park he was striking enough a figure to give rise to the question, "Who is that queer fellow?" and the answer, "Oh, Butchell, the dentist; they say he is the best in town".

Perhaps, Martin van Butchell was really a bit queer: perhaps he only pretended to be queer: anyhow, he could do his job well.

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 29th, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Bowmaker
ABERYSTWYTH, New Street Meeting House, 11, Mr. Brewyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11, Rev. M. Williams, 6.30, Rev. G. K. Davies
AMBLESIDE, Unitarian Church, Knoweley Road, 11.15 and 3, Rev. B. Orr
ASHLEY, Unitarian Chapel, Manchester Road, 6.30, Supply

BATH, Trim Street Chapel, Unitarian, 6.30, Mr. F. Walker
BELFAST, All Souls' Elmwood Avenue, 11.30 and 7, Dr. A. L. Armour
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BIDDULPH, Grove, Gr. Sevenoaks, Unitarian Church, 11, Dr. A. D. Belden
BILLERICAY, Free Church, High Street, 11.15, Rev. J. Meryon Hall
BIRKENHEAD, Unitarian Church, Shrewsbury Road, 6.30, Rev. Maurice Jeffreys
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gwenyth Gregory
BIRMINGHAM, Wycombe Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McCraw
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Bennett
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. F. Lewis
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. Gwynne Davies
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Mace
BOLTON, Unity Church, Dawson Road, 10.30 and 6.30, Rev. Alfonso J. Lewis
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Harry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redwood
BRADFORD, Broadway Avenue 3, Mr. Twomey
BRADFORD, Town Hall Square 10.45 and 6.30, Supply
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. W. H. Cheesman
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. Raymond Jones
BRIGHTON, Christ Church Unitarian New Road 11 Mr. A. G. Tarrant 6.30 Rev. F. A. Billcock
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bentley
BRISTOL, Oakfield Road 11 Rev. A. H. Bentley 6.30 Mrs. G. M. Bennett
BRISTOL, Unitarian Church, Trefusis Street, 3, Rev. W. Hill Warnock
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryves

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Catton
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Rhys Jones
CARLISLE, Unitarian Church, Lowe Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
CHATHAM, The Church of the Great Commission, Harvard Hill, 3, Mr. A. D. Peters
CHELTENHAM, Bayshill Unitarian Church, Royal Walk, 11, Study Service, 3, Sunday School, 6.30, Rev. Bramley Trapnell
CHESTER, Matthew Henry's Chapel Trinity Street 11.15 No Service 6.30 Mr. J. L. Gates
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Snow
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. Kingsley Twiss
CLECKHEATON, Smith's Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. Wrigley
COVENTRY, Richmond Road, 2.30, Sunday School, 11 and 6.30, Rev. Alan Williams
CREWE, Free Christian Church, Church Street, 6.30, Supply
CROYDON, Unitarian Church, Stanhope Street, 11 and 6.30, Mrs. M. R. Sharpe
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Cobbe (Also 6.30, 1st Sunday in the month)

DEAN ROW, 10.45, Rev. A. B. Duncan — STYAL, 6.30, Rev. A. B. Duncan
DENTON, Wilton Street Chapel, 11 Children's Chapel 6.30 Rev. F. Cawdron
DERBY, Friar Gate Unitarian Chapel 6.30 Mr. J. Wigglesworth
DEVIZES, Old Meeting House 10.45, Rev. James Bowie-smith
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Pennington
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. S. G. Grose
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. R. Savage Hayes
DUDLEY, Old Meeting House Wolverhampton Street 11 Supply 6.30 Mrs. P. Spicer
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stewart P. Wainwright
DUNDEE, Williamson Memorial Unitarian Church, 33 Constitution Road, 11, Rev. A. E. Potts

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tennent
ESSEX, George's Chapel, South St., 6.30, Rev. L. J. Hyatt

FAR COTTON, Hyde Chapel, 11 and 6.30, Rev. J. Harvey Smith
GLASGOW, St. Vincent Street Unitarian Church 11 Rev. J. J. Brown
GLASGOW, Unitarian Church, Pitsligo St., 10.45 and 6.30, Rev. Charles Snow
GOSBERTON, Ward Street Church, 11.15, Rev. R. Nixon, Chairs
GOSLE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. James Simpson
GRAVES, Northgate End, 11, Mr. R. Blackburn, 6.30 Rev. J. B. Tennyson
GRAVESEND, Free Christian Church, South Terrace, 11 and 6.30, Rev. Ernest Hayes
GREENOCK, Cross Shearing, Sunday Lane, 11 and 6, Rev. Rainer E. Gaskell
GUILDFORD, Worthing Road, 6.30, Rev. J. Martin Hall
GUILDHALL, Princes Street, 11, Rev. J. B. Tennyson
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Pope

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Cowen

KENDAL, Market Place Chapel, 6.30, Supply
KIDDERMINSTER, Brook Street Chapel, 11 and 6.30, Supply
KNUTSFORD, New Meeting House, 11 and 6.30, Rev. H. Worthington

LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. Hall

HEAR THE CRY OF THE "FORGOTTEN CHILDREN"

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to the B.B.C. Appeal by Viscount Hailsham next Sunday, Jan. 29th. at 8.25 p.m.
All Home Services.

Your interest can mean a new chance for a homeless child or uprooted family. Let your gift be a lifebelt for a refugee in dire need—one of Korea's 100,000 orphans, and of the sadly undernourished children in the Near East, or a family seeking sanctuary and freedom in Berlin or Hong Kong.

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£5 rescues and maintains for one month a limbless Korean orphan.

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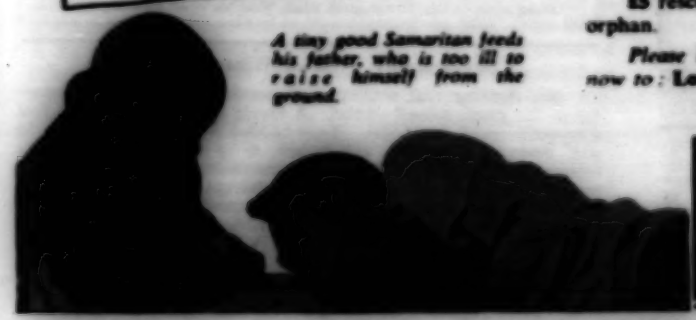

A tiny good Samaritan feeds his father, who is too ill to raise himself from the ground.

OXFORD COMMITTEE FOR
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(Regd. War Charities Act, 1940)
SUPPORTERS INCLUDE: *Dr. Gilbert Murray, O.M., The Rev. H. J. McLachlan, Dr. Maude Royden, The Rev. Sidney Spencer, Sir Alan W. Pim (Hon. Treasurer).*

Leeds, Mill Hill Chapel, City Square, 10.45, Rev. Alan Towlson, 6.30, Rev. J. R. Blackburn
Leicester, Newarkgate Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, Wood Street Street, 11 and 6.30, Rev. Lawrence Mumpy
Leicester, Sunday, Miss J. E. Lindsay, The Little House, Garth Road, 11, Rev. Dudley Richards
Lewes, Westgate Chapel, 11, Rev. W. J. McGregor
Lewisham, High Street, United Church, 6.30, Rev. H. W. Edmonds
Lewisham, Assembly Church of Truth, 11 and 6.30, Dr. P. N. Tindall
Lewisham, Brindle Place Church, 11, Rev. Ernest L. Gillard
Lewisham, Dacres Road Church, 11, Rev. Stanley A. Butler
Lewisham, Shardeloes Road, Methodist Church, 6.30, Rev. J. Kaye Mumford
Lewisham, Unitarian Church, 11 and 6.30, Rev. Stanley A. Butler
Lewisham, Shardeloes Road, Methodist Church, Sunday School, 6.30, Rev. B. L. Gillard
Lewisham, Mayo Street, 6.30, Rabbi Dr. J. Rabinowitz
Lewisham, Lee Road, 11 and 6.30, Rev. E. Stanford Price
Lewisham, Bell Green, Edgcumbe Road, 6.30, Rev. Wilfred M. Lewis
Lewisham, Blackheath, Montpelier and Stanstead Street Church, 6.30, Rev. Donald P. Maw
Lewisham, Brockley, Ellerby Road, 11, Mr. S. R. Maguire
Lewisham, Sunny Church, Pelham Gardens Terrace, Nursling Hill Green, 11 and 6.30 Rev. Jesse Ratcliffe
Lewisham, Forest Gate, Upton Lane, 6.30, Mr. C. S. Ennis
Lewisham, Golders Green, Hoop Lane, 11, Mr. T. Dickson, 6.30, Rev. K. C. Twelftree
Lewisham, Hackney, New Gospel Pit Church, Chatham Place, 6.30, Rev. F. Hawkesworth
Lewisham, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
Lewisham, Highgate Hill Unitarian Church, 11, Rev. K. C. Twelftree
Lewisham, Hyde High Road, 6.30, Rev. Dennis Richardson
Lewisham, Islington Unitarian Church, Upper Street, Penton Hill, 6.30, Rev. A. V. Pitt
Lewisham, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Pitt
Lewisham, Lewisham Unitarian Church, High Street, 11, Rev. T. L. Jones
Lewisham, Leytonstone, Lea Bridge Road, Kingston Green, 6.30, Rev. Arthur Peacock
Lewisham, Mansfield Street Church, Richmond Green, 6.30, Rev. J. W. Hopkins
Lewisham, Richmond Free Church, Richmond Road, 11, Rev. Wilfred M. Lewis
Lewisham, Stamford Hill, Shore Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. J. B. Thomas
Lewisham, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock, (Also 6.30, 1st Sunday in the month)
Lewisham, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. Jones
Lewisham, Wood Green, Unity Church, Nightingale Road, 6.30, Mr. M. Tagendhaft
Lewisham, Ivy Annexe (Arnold), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hellaby

Manchester, King Edward Street, 10.45, Rev. G. D. Fearn, 6.30, Rev. W. J. Trentt
Manchester, Unitarian Church, Mosley Buildings, 6.30, Mrs. Mirren Mosley
Manchester, Rochdale Unitarian Church, Channel Lane, 6.30, Mr. Dennis C. Dent
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Weeks
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maureen Bowers
Manchester, Monton Church, Eccles, 10.45 and 6.30, Supply
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Bowers
Manchester, Pine Chapel, Rochdale, 6.30, Rev. John Gill
Manchester, Rusholme Street Meeting, 6.30, Rev. R. L. Horsley
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Stuart H. Knight
Manchester, Willenhall Road, Cheshire-cum-Hardy, 11, Mr. P.M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr. H. Tittle
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sidebotham
Margate, Unitarian Hall, 31 Stockport Road, 3 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Middleton (see Lancaster)
Middlesbrough, 3, and Newton Aycliffe, 6.30, Rev. C. G. Towne
Morley, Christian Church, Scholfield Road, 10.45 and 6, Supply

Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Gibson Davies
Newcastle-on-Tyne, Bewick Street Unitarian Church, 10.30 and 6, Rev. E. B. Sayer
Northampton, Kettering Road Church, 6.30, Mr. Scott Dundas
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Ballie

Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Ossett, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Owens, Manchester College Chapel, 11.30, Rev. H. L. Short

Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. Rhys Watkins
Pool, Lees Chapel, near Wigan, 11 and 6.30, Rev. Albert Smith
Plymouth, Unitarian Church, Mannamead Road, 11 and 6.30, Rev. R. H. Keighley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Mrs. A. Howarth
Portsmouth, Museum Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. B. Thomas
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellaby

Ramsbottom, Hazel, The Meeting House, 11, Rev. H. J. Rawlinson
Rochdale, Blackwater Street, 10.30 and 6, Rev. William Ross
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Tempt

Sale, Addison Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilson
Shaftesbury, Gloucestershire, 6.30, Mr. T. H. Mayne
Shaftesbury, Pulteney Old Chapel, 11, Rev. F. Sowell
Shaftesbury, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitley
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Frances Tracy
Southport, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. C. Hanson
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Mr. H. A. Guy
Southport-on-Sea, Dundee Road, 11, Children's Church, 6.30, Miss M. Chadwick
Southport, Portland Street Church, 11, and 6.30, Rev. T. J. Jones
Southport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. Hodgson
St. Helens, Congregation Street, 6.30, Mr. J. A. Hewitt
Stockton-on-Tees, Wellington Street, 6.30, Supply
Southampton, Presbyterian Unitarian Chapel, 11, Rev. C. Stanton, 6.30, Mr. R. D. Wenmoth
Swansea, Portland Free Christian Meeting House, 11, Rev. B. Vesey
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Vesey (also 11, First Sunday in the month)

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Death

Newton—On January 20, suddenly, after a short illness, the Rev. William Charles Newton, dearly loved husband of Mrs. A. M. Newton, of the Parsonage, Winslade Road, Sidmouth, aged 64 years.

Swindon, Swinton Hall Road, 10.45 and 6.30, Student
Taunton, Mary St. Chapel, 11, Rev. W. H. Cummins, 2.30, Sunday School
Tottington, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinsey
Tunbridge, Unitarian Church, 10.45 and 6, Mr. A. L. Pearce
Tunstall, Unity Church, Montpellier Road, 11 and 6.30, Rev. Cranston Eastham
Tutbridge, Cranger Unitarian Church, 11 (1st Sunday in month) and 6, Supply
Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. Ernest W. Hill
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wilp
Watford, Friends' House, Church Road (by permission), 7.30, Rev. J. Rees Wales
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Mr. P. J. Spencer
West Kirby, Brookfield Gardens, 11, Rev. Maurice Jameson (Also 6.30, 1st Sunday in the month)
Whitby, Flowergate, 2.30, (Junior Church), Rev. W. T. Wilson
York, St. Saviourgate Chapel, 6.30, Rev. T. Berry Dawes

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Cedric Gunson Melbourne, Unitarian Church, Collins and Elizabeth Streets, C.1; Unitarian Half-Hour Broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Lumb
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fitzgerald, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 13 Pitt Street (off College St.) 7.15, Rev. G. E. Hall. Manly Telephone LX 2321
Unitarian Fellowship of Australia, 7 Grant Alley, Melbourne, C.1. Minister: Rev. W. Berriman. Meetings as announced.
Stanmore Community Church, Arcadia Road, Stanmore (Via) 3.5, weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Berriman

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Arthur Cushman
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Morgan
Wellington, Unitarian Free Ch., Tabart's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maldwin C. Rayner

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—o—

Tea following the Service. Welcome Meeting at 6.30 p.m.

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